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CHRISTIAN STATESMAN

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America's Greatest Peril—Secularism

Were we asked, what is America's greatest peril our answer would be, it is not Communism, or Fascism, or one of the many isms frequently mentioned as perils, but Secularism.

This insiduous, deadly peril is doing more to undermine the foundations of our American democracy and civilization than any other thing.

What is secularism? It has been defined as "the failure to center human life in God." The word implies "bound within earth and time." It is that view of human life that leaves God and the moral laws He has given for the government of men out of account, and lives life as if there were no God to whom men are accountable. It is just another name for atheism, which comes from two Greek words which mean, no God.

There is very little theoretical atheism in America, but there is a great deal of practical atheism and it is on the increase.

Our founding fathers laid the foundations of our democracy and civilization not in atheism, but in a firm faith in God and the supremacy of God's moral laws over their lives, both individually and collectively, and of their accountability to Him. They considered this so important that they expressed it in their Declaration of Independence. They declared all men to be the creation of God; that the rights and liberties which they prized so highly came from God their Creator. "All men are created equal, are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness." They expressed their belief in God as the "Supreme Judge of the World," and in support of their declaration they expressed "a firm reliance on the protection of Divine Providence."

So important were these great foundation principles of religion that they imbedded in their Declaration of Independence, a "Declaration of Dependence on God."

When they came to set up an independent nation and government, it was on the foundation of their faith in God and upon a recognition that His moral laws are binding on them in their national life and they gave expression to these basic religious principles in the enactment of laws in harmony with the Divine law, in the establishment of institutions and adoption of customs to carry out the Divine will. They did this to such an extent that Christianity has been judicially declared to be part of the common law of the land, that the U. S. Supreme Court in the famous Trinity Church Case, declared, "This is a Christian Nation."

The Struggle between Christianity and Secularism

But from the beginning of our history there has been a conflict on between the forces of Christianity and the forces of secularism. The forces of secularism have been assiduously at work opposing everything that is Christian in our national life, seeking the uprooting and destruction of our Christian laws, institutions, customs and life; in short making us a secular, religionless people and nation.

In this struggle, for the past three-quarters of a century, secularism has been making gains all along the line. We are becoming more and more a secular minded people. The spirit of secularism is increasingly taking possession of our national soul. This is true not only of American life outside of organized religion but, what is more serious, this secular spirit has invaded our churches and is breaking down their Christian faith and weakening their spiritual power. In a way, the church is

becoming secularized. The membership of our churches today does not have that strong, robust faith, that deep conviction concerning the eternal verities of the Christian faith that they had generations ago. Conseequently, they do not have the spiritual power they once had. It has been said, we think truly, that the churches of today are running on the momentum of their fathers' faith rather than generating their own power by a great faith of their own. Who will deny that our churches today do not have that influence and power on the public life of America, in respect to legislation on moral issues—such as gambling and the legalized liquor traffic—that they had two or three generations ago?

Isn't it time for the Christian forces of America to wake up to the fact that in this struggle between Christianity and secularism, the latter is winning the victory? Isn't it time they face this fact and determine to do something about it? If this continues it will result in the downfall of our democracy and our civilization.

Calvin Coolidge spoke truly when he said:

"The secular theory of the state cannot stand. Unless destroyed it will shake this nation to its foundation. No nation ever stood without religion. No nation ever can stand without religion. If a sparrow cannot fall to the ground without the notice of God, a nation cannot stand without His aid. And He cannot aid a nation which ignores Him. The forces and power of religion must permeate the state and be recognized by it."

The Secret of Secularism's Advances

What is the secret of secularism's success? The hiding place of its power? What agency or agencies is it employing in advancing its cause?

Doubtless there are more agencies, more causes, or reasons for its success than one. But it is our conviction that the chief and underlying reason for its success is **A Secular System of Public Education.**

Why Public Schools?

Due to the fact that our forefathers were establishing a new kind of government, a democracy in which the people (under God) were to be their own rulers, set up their government, choose their own officials to enact the laws for their government, and direct the affairs of the nation, they decided that a universal system of education, under the direction of the state, was necessary to prepare each on-coming generation for the duties and responsibilities of citizenship. This was the origin and reason for our great American public schools system. Two things they said were necessary for good citizenship—intelligence and character. Consequently, they put into the curriculum of the schools, not only the three Rs to insure an intelligent citizenship but the Bible and religion to insure a citizenship of honesty, uprightness and virtue. Religion and morality they considered even more essential than knowledge. The moral and religious element was woven into the entire curriculum and life of our early public schools and continued there until some 75 or 80 years ago. Then the Christian home, the church, and the school each made its contribution to producing an intelligent, upright, God-fearing citizenship.

Our Public Schools Secularized

Then a great change in the character of our public education took place. (Space will not permit giving the reasons for it.) The Bible went out of practically all our public schools and religion naturally went out with it, and for three generations we have had a predominantly secular system of public education—not altogether but in large measure secular. Teaching which relates the youth to God, to his duty of obedience to the moral laws of God, which brings religious motives to bear upon human conduct, has been almost entirely excluded.

This secular system of public education has profoundly effected American life. It has thrown the powerful influence of our public schools largely on the side of secularism against Christianity. It is secularizing American life faster than the churches are able to Christianize it. In this conflict with secularism it has placed upon the churches a task which they are unable to perform.

Consider the influence of our public schools with God and religion largely ignored as compared with the influence of our churches as the situation now obtains:

The public school has under its instruction practically all American youth, six hours a day for five days a week for a period of ten to twelve years—the impressionable years of their lives, when character is being formed. The church has less than half this number and it has them only one day a week, and less than one hour this day—30 hours for the school as over against less than one hour for the church.

Is it any wonder that under these conditions our churches are unable to overcome the secularizing effect of a public education that ignores religion?

Secular Schools Against Religion

Let it be understood and emphasized that a secular system of education is not neutral toward religion but is positively against it. It belittles religion. It makes faith in God a matter of little or no concern. Some one has said:

> "By our silence in secular education we have indoctrinated children to believe that God does not exist and that Jesus Christ does not matter."

Charles Clayton Morrison, formerly Editor of

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Testimony Against Liquor Advertising

(Excerpts from the testimony presented before the Senate Committee on Interstate and Foreign Commerce at the hearing on the Langer Bill to prohibit advertising, January 12-14, 1950 by three of the more than fifty witnesses who gave testimony in support of the bill.)

Mr. Clarence W. Hall, Managing Editor of Christian Herald, speaking on behalf of himself and Christian Herald's two million readers, and also for Dr. Daniel Poling, said:

"Can you, gentlemen, think of any other widely advertised product which has such disastrous effect on its users? Can you name any other industry which, because of its potentially harmful nature, has been historically given a limited status, and yet in our day is permitted to ballyhoo itself so unrestrainedly?

"While the medical world is battling the ever-spreading disease of alcoholism—while cities all across the land are trying to clean up their ever-spreading Skid Rows—while social and religious agencies are wrestling with the myriad problems of family disruption growing out of alcohol addiction—while court dockets and police blotters are becoming more and more heavily loaded with crime directly traceable to liquor's depredations—while traffic accidents and deaths due to drunken driving continue to take their tragic toll—meanwhile, the liquor industry goes blithly and blatantly on, seeking by the enticements of ads in technicolor effulgence to take more and more grist for those mills of moral, physical, and economic degradation."

True Liquor Advertising

The following extract, is taken from the testimony presented to the Committee by C. Aubrey Hearn of the editorial staff of the Sunday School Board of the Southern Baptist Convention:

"There is on record one man in the liquor business and only one who told the truth about his business. He was James Lawrence, who ran the Naked Truth saloon, in Boise, Idaho, and advertised thus in the local newspaper:

'Having just opened a commodious shop for the sale of liquor fire, I embrace this opportunity of informing you that I have commenced the business of making drunkards, paupers, and beggars for the sober, industrious, and respectable portion of the community to support. I shall deal in familiar spirits, which will incite men to deeds of riot, robbery and blood, and by so doing, diminish the comfort, augment the expenses, and endanger the welfare of the community. I will undertake on short notice, for a small sum, and with great expectations to prepare victims for the asylum, poor farm, prisons, and gallows. I will furnsh an article which will increase fatal accidents, multiply the number of distressing diseases, and render those which are harmless incurable. I will cause many of the rising generation to grow up in ignorance and prove a burden and a nuisance to the Nation.

'I will cause mothers to forget their offspring, and cruelty to take the place of love. I will sometimes even corrupt the ministers of religion, defile the purity of the church, and cause temporal, spiritual, and eternal death.

'And if any should be so impertinent as to ask why I have the audacity to bring such misery upon the people, my honest reply is money.'

"Gentlemen," said Mr. Hearn, "that is the kind of advertising we need, but do not expect, from the liquor interests."

Liquor Advertising Misleading and False

Dr. R. H. Martin, on behalf of The National Reform Association as Editor of The Christian Statesman, and Chairman of the Committee Against Liquor Advertising of The National Temperance and Prohibition Council, presented an extended testimony against liquor advertising on two grounds (a) its magnitude (much of this has already been published in previous issues of The Christian Statesman); (b) its false and misleading character. Following is part of his testimony on this point:

"Why do people drink these beverages? Is it not for the 4 to 50% of alcohol they contain? It is the verdict of science that alcohol is a narcotic poison and a habit forming drug. A fair and truthful advertising of these beverages would require this fact to be made known. But it is studiously omitted from all advertising of these poisonous beverages. No warning, not even a hint of it is found in any of them.

"As for the danger involved in their use and the injuries that are constantly resulting therefrom on a colossal scale, no warning of any kind is given.

"They are misleading and false also in making claims for the products advertised that they do not live up to. They formerly made these claims directly by word, but when the government forbade this, the liquor advertisers cleverly and skillfully evaded this prohibition by word, by resorting to making these claims more effective by the use of pictures, symbols and designs.

"Concerning this, Clark Gavin, Editorial Director of Liquor Publications, Inc. in an article in the June, 1945 issue of 'Advertising and Selling', says:

(Concluded on page 6)

THE CHRISTIAN STATESMAN
Founded in 1867
Devoted to Christian Political and Social Science
Official Organ of
THE NATIONAL REFORM ASSOCIATION
An organization of Christian citizens founded in 1863
Published Bi-Monthly
January, March, May, July, September and November at the Association's Headquarters, 209 Ninth St., Pittsburgh 22, Pa.
R. H. MARTIN, Editor-in-Chief

Rates, $1.00 the year, payable in advance.
Entered as Second Class Matter, July 30, 1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.
Acceptance for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized January 17, 1921.

NO MORE LIQUOR ADS IN "PATHFINDER"

Protests against liquor advertising are not useless but bring results when focussed upon the owners or publishers of newspapers, magazines, radio stations, or of other media, accepting liquor advertisements. A recent experience of the "Pathfinder," America's oldest weekly newspaper, is proof of this.

This paper, as an experiment, published a full page beer advertisement. Immediately a protest from subscribers such as they had never before known, came pouring into the Pathfinder's office. In the following issue, which carried another advertisement of the same character, the editor commented on the advertisement, and tried to justify their running such ads, but the explanation didn't satisfy their subscribers and an even greater number of protests followed.

This made such an impression on the editor, that a stockholder's meeting was called. At this meeting the vote was unanimous to exclude henceforth all beer, liquor, or institutional advertising of these industries from Pathfiinder's columns.

This concluded the matter, with Pathfinder thanking their subscribers for their protests. It does pay to protest. Editors and publishers of newspapers and magazines are sensitive to the wishes of the public, particularly of subscribers, in this matter of liquor advertising. If only those opposed to it would register their opposition there would be much less of liquor advertising than there is at the present time.

STATUS OF LANGER BILL

Due to the fact that the printed report of the hearing on the Langer Bill to prohibit liquor advertising in interstate commerce, was not available on February 22nd, the date scheduled for a meeting of the Committee of the Senate which conducted the hearing, the discussion of the bill was deferred until a later meeting of the Committee. The printed report came off the press on March 6th. According to the latest report from Bishop Hammaker, Chairman of the Committee on this hearing for the Drys, on account of the pressure of other matters now before the Committee, no definite action will be taken on this bill until sometime in April. Meantime those favoring the bill should write the Senators from their state urging support of the bill, and in particular that they use their influence for the members of the Committee to report the bill favorably to the Senate.

MEETING THE ISSUE

We request a careful reading of the article in this issue of The Christian Statesman on "America's Greatest Peril—Secularism." This is the beginning and furnishes the background for a series of articles to appear later on the place the Bible and non-sectarian religious instruction must be given in our public schools to meet the increasing secularization of American life. This peril must be met. It cannot be met so long as we permit a secular system of public education to continue.

The recent decision of the U. S. Supreme Court in the McCollum case has greatly increased this peril. Because of its principles and history the National Reform Association has a great responsibility in meeting this peril. It now has under way the preparation and publication for wide and judicious distribution the following:

1. A brochure entitled "The U. S. Supreme Court's Tragedy of Errors in the McCollum School Case." The purpose of this brochure is to build up a public sentiment against this disastrous decision with the purpose of securing its reversal.
2. A book of some 100 pages entitled, "Our Public Schools—Christian or Secular." This book will meet the present day situation on this issue in a brief and to-the-point discussion of such subjects as the following:

   The public schools essential in our democracy; the religious foundations of our democracy; the place of the Bible and religion in our public schools—formerly and now; a secular system of education not neutral toward religion but positively against it; moral training without religious sanctions ineffective; religious but not secular instruction in our schools.
3. A much wider publicity and placing of Dr. Fleming's book, "God in Our Public Schools." To carry out this program on a scale commensurate with the need will require a fund of $10,000 for the year 1950. We are relying upon our friends to supply this sum and it is our hope and prayer that as our program is set before them, they will do so.

Death of Dr. Tibby and Bishop Broomfield

James Sloane Tibby

In the death of Dr. James S. Tibby at Pittsburgh, Pennsylvania on December 3, 1949 in the 84th year of his age, The National Reform Association and cause lost a life-long friend, a thorough believer in its fundamental principles and in their application to every department of our nation's life, and an active supporter of its work over a long period of years.

Dr. Tibby was brought up in the Reformed Presbyterian Church. From his youth and for many years thereafter he had as his pastor and preacher Doctors Milligan, McAllister, and Acheson, among the church's ablest ministers, all of whom were devoted to The National Reform Association and officially connected with it. Consequently, he became thoroughly imbued with National Reform principles and just naturally became identified with the Association.

We find from the records that as far back as 1909 Dr. Tibby was financial agent of the Association and continued in this capacity until 1923. In 1924 he was elected its treasurer but soon thereafter resigned. In 1927 he was elected a member of the Association's Board of Directors and was reelected at the expiration of each three year term up until the time of his death.

He was recognized as a sound and successful business man. For many years he was a Director of the Sharpsburg (Penna.) Bank.

The Synod of the Reformed Presbyterian Church elected him treasurer of the denomination in 1905 in which capacity he continued to serve until the time of his death, a period of 44 years.

Because of his devotion to the National Reform cause he gave of his time and ability to the Association without financial remuneration and in addition, of his means to its support. He was a faithful attendant at its Board meetings, at its national and world conventions, and with his esteemed wife, always attended the Annual Meetings of the Association.

In recognition of his abilities Geneva College conferred upon him the degree of Doctor of Business Administration.

The Board of Directors wishes to place on record its appreciation of his long and faithful service to the Association. He has entered upon higher service for the King whom he served faithfully and well throughout the long period of his earthly life.

To Mrs. Tibby, their sons, and to his brother and friends we extend our sincere sympathy.

John Calvin Broomfield

John Calvin Broomfield was born in Eyemouth, Scotland on July 4, 1872 and passed to his heavenly home from Steubenville, Ohio on January 8th, 1950 in the 78th year of his age. He came to this country when he was 18 years old. He was educated in Adrian College, Michigan (1892-93) and in Geneva College, Beaver Falls, Pa. (1893-96.) The former college conferred upon him the degree of Doctor of Laws and the latter the degree of Doctor of Divinity, both in 1930.

He entered the ministry of the Methodist Protestant Church and was pastor of several of its leading congregations. From 1924 to 1928 he was traveling President of the Pittsburgh Conference and from 1928 to 1937 General Conference President of the entire denomination.

At the time of the union of the three Methodist denominations to form The Methodist Church in 1939, he was elected a Bishop of this church and served the St. Louis Conference in this capacity until his retirement in 1944. However, he continued actively as a preacher up until the very last, having been the guest preacher during the week of prayer at Toronto, Ohio, the week preceding his death.

He was an able and faithful preacher of the Gospel of Christ and a capable administrator, and withal a genial Christian gentleman.

In all probability he first learned of the National Reform Association and became acquainted with its principles and aims at Geneva College. His interest in and espousal of this cause led to his election to the Association's Board of Directors in 1937, and he continued to serve in this capacity until the time of his death.

While, on account of his being far distant from the Association's headquarters, he was rarely able to attend the meetings of the Board, he continued his active interest in its work and on occasions spoke from its platform, having been the guest speaker at one of the Association's Annual Meetings. He was a thorough believer in the Rulership of Christ over nations and an advocate of all the reforms the Association promotes.

In Bishop Broomfield's going The National Reform Association has lost a true friend and able advocate and the Church of Christ an able and devoted minister. We extend our sympathy to his family and friends.

THE LUCE CAMPAIGN

The Protest and Appeal Campaign focused upon the Luce magazines against their liquor advertisements, is making surprising and satisfactory progress, judged by the copies of letters and communications going to Mr. Luce, which are being received by Dr. Martin, Chairman of the Committee against Liquor Advertising of The National Temperance and Prohibition Council, authorizng and sponsoring the campaign. He is receiving daily from 8 to 10 or 12 letters, copies of those going in to Mr. Luce. In all probability Mr. Luce is receiving a score or more letters for every one coming to Dr. Martin. In addition, letters come to him stating that organizations representing scores and in some cases hundreds of persons have taken action protesting against the Luce magazine liquor advertisements and sent the same to Mr. Luce. Besides all this, a good number of key leaders in state and national organizations are sending out information concerning this campaign to their constituents urging them to protest.

The campaign has struck fire. It is meeting with a most encouraging response. Wherever the people who are opposed to liquor advertising—and there are a vast number of these—get the facts regarding the liquor ads in Life, Time, and Fortune—their magnitude, their deceptive character, the vast numbers of people reached by them—numbering at least 30,000,000 people and the vast revenues received therefrom amounting to some twelve millions of dollars yearly, it stirs their blood and leads them to action in expressing their disapproval to Mr. Luce, Editor-in-Chief of these magazines and to his associates.

But all that has been done to date is only a beginning if the effort is to be successful. It should be remembered that the publishers of these magazines, are a tremendously powerful organization, that their total revenue each year is over $100,000,000 about three-fourths of which comes from their advertisements of which amount approximately $12,000,000 is from liquor advertisements, the remaining fourth from subscriptions to the magazines. This requires a protest on a magnificent scale, if it is to accomplish the desired result. This in turn necessitates publicity on a national scale and this the Committee Against Liquor Advertising is endeavoring to obtain, in the following ways:

1. By giving out releases on the campaign from time to time to the press, particularly to the religious and temperance papers of the country.
2. By getting the basic document giving information concerning the campaign and the methods employed in promoting it to the leaders of the many organizations cooperating in the campaign, national, state and local. This is a brochure of 1,800 words, which is being placed in the hands of these leaders, who are requested to secure it in quantities, and distribute it to their constituents. It is furnished at the rate of 3 cents per copy; 100 copies and upwards at the rate of $2.00 per hundred.
3. By the publication of a four page folder containing samples of the letters going in to Mr. Luce protesting against the liquor advertisements of his magazines and appealing for their discontinuance. These will be furnished at the same rate as the brochure.

Send orders and make remittance to

R. H. MARTIN, Chairman,
Committee Against Liquor Advertising
501 Publication Building,
209 Ninth Street, Pittsburgh 22, Pa.

The National Temperance and Prohibition Council has authorized the continuance of this campaign throughout the year 1950. The cooperation of the readers of The Christian Statesman is requested. Send your personal protest and appeal letter and urge others to send them to:

HENRY R. LUCE, Editor-in-Chief,
Life, Time and Fortune
9 Rockefeller Plaza
New York 20, N. Y.

TESTIMONY AGAINST LIQUOR ADVERTISING

(Continued from page 3)

'In the first years after repeal, liquor advertising was crude. It did not create good will for the industry but rather aroused opposition . . . .

'But in a ten-year period it has gone through a complete metamorphosis . . . . Present-day advertising is bound to be reflected in good will.

'In artistic beauty, in cleverness of appeal, there are no industries which excel, if they equal, the advertisements of distilled spirits, wine, and beer that appear in national magazines.

'Claims for the use of the product they formerly made by word in these advertisements are now more skillfully and effectively made by use of pictures, symbols, and cartoons.'

'Research surveys have consistently shown that the public mind noticed and best remembered those brands which have utilized pictorial symbols rather than argument in their advertising. Brands with such easily symbolized names as Four Roses, Golden Wedding, Three Feathers, Old Grandad, and Old Crow have greatly benefited.

'Such emphasis on cartoon devices in the advertising of distilled spirits grew in part at least from restrictions shared by no other industry (the ban on the use of Santa Claus is but one of a number of taboos.) The results achieved in their use classify as a major triumph of advertising ingenuity'."

PENNSYLVANIA SCHOOL OF ALCOHOL STUDIES

This School will hold its Sixth Annual Meeting on the campus of Juniata College, Huntington, Penna. beginning on Monday, July 17th and continuing for five days.

The morning sessions will be given over to addresses on personal, social, and educational aspects of the alcohol problem by as many as twelve lecturers each of whom is a specialist in the field he discusses.

The afternoon sessions are called "Workshop" sessions and students will make choice of one of the five. One is for ministers: 2 to 4 P. M.; others for (2) the local church, (3) leadership, (4) public school, (5) youth leaders, each for the same period.

The evening sessions are given over to forums.

Registration is on Monday afternoon. Applications for admission are to be filed for approval with the secretary of the school, William C. Warner, 321 Wesley Building, Philadelphia 3, Pa.

The school aims to make available to the student body the knowledge discovered about beverage alcohol through scientific research and to consider ways and means to implement this knowledge in dealing effectively with the alcohol problem. While scientific facts about alcohol are emphasized, the moral and religious aspects of the problem will also receive consideration. The school is designed for school teachers, ministers, religious, educational leaders and instructors and others having kindred interests and responsibilities. The principal vocations represented in the student body in former sessions have been public school teachers, ministers, temperance workers, social workers, Sunday school teachers and officers, physicians, youth organizations, and the Y. M.C.A.

This school has come to have a wide and favorable reputation since it was organized six years ago. Students from as many as eleven states outside of Penna. have been in attendance in past years. We commend it highly.

It is sponsored by the Penna. Federated Legislative Committee which appointed a special committee which has charge of the organization and management of the school. For the sixth consecutive year Dr. George F. Dunkelberger, professor emeritus of psychology and sociology of Susquehanna University, has been its Director. For information as to cost, application for admission, curriculum, lectures, etc., write:

The Penna. School of Alcohol Studies
William C. Warner, Secretary
321 Wesley Building, Philadelphia 3, Pa.

SOUTH CAROLINA'S REACTION TO THE SUPREME COURT'S RULING IN THE ATHEIST SCHOOL CASE

Some things that have resulted from the U. S. Supreme Court's decision in the McCollum school case are very disconcerting while others are gratifying as showing an aroused if not outraged public sentiment against this decision. In what followed the decision in South Carolina we have a striking example of both.

Subsequent to the decision the South Carolina State Board of Education took action that credit would no longer be given for Bible courses in high schools. This produced such an uprising of public sentiment throughout the state, the state Senate rushed through a resolution directing the Board of Education to rescind its action.

The text of the resolution follows:

"Whereas, the State Board of Education of South Carolina has announced officially that credit will no longer be given high school students toward graduation from high schools of this state for courses of instruction in the Bible and has further ordered that teacher's certificates will no longer be issued to high school teachers to teach Bible in the high schools of this state; and

"Whereas, the fundamental principles of justice, law, Christian fellowship, logic and ethics, together with the Christian precepts and philosophy, promulgated and expressed in the Bible have established our Bible as the greatest of all literary and religious teachers, accepted universally by our Christian nation as the work of our Almighty God, the study and understanding of which is not only the means of salvation to the individual but of the country, and the world as well; and

"Whereas, in these years of turmoil, unrest, misunderstanding and strife, both domestic and international, the hope and assurance of peace can only be obtained by an intelligent approach to the complex problems ahead by all the people of our state and nation; and

"Whereas, no course of instruction in the educational institutions of the state has ever been or ever will be, and certainly no training for our youth could be more imperative than courses of instruction in the Bible in the schools of South Carolina, now, therefore,

"Be it resolved by the Senate of the State of South Carolina:

"That the Board of Education be, and it is hereby directed to allow credit to high school students toward graduation from high schools of this state for courses in instruction in the Bible; that teacher's certificates be issued by said Board to high school teachers to teach Bible in high schools of this state.

"Be it further resolved that the State Board of Education is requested to immediately rescind its action and order whereby it discontinued the giving of such credits and the issuing of such certificates."

Following the above action the Governor of the State made a public statement that he (the ex-officio chairman of the Board of Education) was not present at the meeting of the Board which took the above action, that had he been present he would have opposed it; that "it is essential that our citizens of tomorrow shall be grounded in the ethical principles of the Bible if our state and nation are to continue to progress," and more to the same effect. At the next meeting of the Board on the Governor's recommendation the Board reversed its former action.

The result of the Supreme Court's decision in other places has been far different from the above. It has resulted in the discontinuance of Bible instruction in and in connection with, many schools and in practically all cases has resulted in the discontinuance of efforts to establish Bible instruction in schools which have not had such courses before.

However, if this radical and disastrous decision of our Highest Couth will serve to arouse the millions of Christians throughout our land from their indifference to what is taking place in the public schools of our nation in excluding the Bible and religion from them and completely secularizing them—making them atheistic—this Supreme Court decision may, as someone has said, "work for atheism's greatest defeat, instead of atheism's greatest victory."

AMERICA'S GREATEST PERIL

(Continued from page 2)

"The Christian Century," in an address to the public school teachers of Missouri said:

> "The public school is confessedly and deliberately secular . . . . I am bound therefore to lay on the doorstep of our educational system the prime responsibility for the decline of religion and the advance of atheism in American society."

An Attempt at Reversal

At long last, the moral and Christian people of America came to realize the far-reaching and disastrous results of the secularization of our public education and a movement was set on foot to restore the Bible and religion to the nation's schools. This movement was making encouraging progress —twelve states enacted laws requiring daily Bible reading in their schools, in a number of other states it was being read voluntarily in many of their schools, and classes for the study of the Bible were being conducted in or in connection with many public schools until more than 2,000,000 school pupils were receiving this instruction. Then came that deplorable and devastating decision of the U. S. Supreme Court in the McCollum (atheist) school case in which they ruled against Bible teaching in the Champaign, Illinois schools and, which if the declarations made by the Court in support of its decision were carried out logically, would not only exclude the Bible, but religion in toto from our schools, making them as completely secular and atheistic as they would be if there were no God and no religion.

This decision has greatly increased the peril of secularism in America. If carried out it would throw the tremendous influence and power of our public schools completely on the side of secularism as against Christianity.

Meeting the Situation

In this situation what must be done to meet this most deadly peril of our democracy and Christian civilization?

Restore the Bible and non-sectarian religion to their proper place in our public education. This trend toward secularism will never be reversed until this is done.

This is an **imperative duty.** It is a patriotic duty. Mr. Morrison, quoted above, says:

> "The last stand of democracy will be in the realm of the people's faith. The Christian religion is the inner citadel of democracy.
>
> "Historically, democracy is Christianity's gift to the world. And when Christianity fails, democracy fails.

It also is a Christian duty. Dr. Luther Weigle, Dean of the Yale University Divinity School declares:

> "The secularization of public education in America has issued in a situation frought with danger. The situation is such as to imperil, in time, the future of religion among the people, and with religion the future of the nation itself."

It must be done. It can be done. The American people are awakening to the peril of the situation and are resolved to meet it. The Supreme Court decision referred to above has awakened a storm of opposition. It will require a great campaign of enlightenment and education to do it. This campaign should be directed along two lines:

> First, to secure a reversal of the Supreme Court's decision by showing up its errors and falacies;
>
> Second, to establish in the minds of the American people the right and duty of the state to use the Bible and give non-sectarian religious instruction in its own schools.